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THE HOUSE OF THE LORD

IN a few months a temple of the Lord will be dedicated at Newchapel, Surrey. To thousands of members of the church it will be the realisation of a long-cherished hope.

Within its walls ordinances relating to the eternal salvation and exaltation of the living and the dead will be performed—ordinances that are available only in a House of the Lord dedicated for that purpose, and without which the highest blessings intended for the children of our Father in heaven cannot be realised.

Because of the sacredness and importance of the Temple endowment and sealings, only worthy members of the Church should be allowed to receive them. Since individual worthiness and the effectiveness of the ordinances are related, worthiness should be the determined goal of every member of the Church.

The months ahead afford time for self-examination and preparation. To this end we suggest the following standards for your prayerful and thoughtful consideration.

1. No unclean thing can come into the presence of God. Things offensive to the Lord should be eliminated from our lives. Moral cleanliness is of first importance. To conceal such unworthiness will bring condemnation.

2. There is no substitute for honesty and integrity. Is my word sacred? Do I keep faith with my fellow men?

3. Is there love and understanding in my home? The Spirit of the Lord is restrained when this is not so.

4. Do I support and respect the authorities of the Church and help them to magnify their callings? To do so I must accept assignments, carry them out with diligence and have a wholesome attitude towards those with whom I labour.

5. Do I accept the law or tithing as one of God's laws and put my trust in him in trying to live it? Tithing is an evidence of the commitment of self to the building up of the Kingdom of God.

6. The Word of Wisdom has great spiritual significance. By it we are tried between the things of the world and the things of God. Do I choose which part of it I wish to obey? In its fullness it is adapted to the capacity of all who are worthy to be called saints.

7. What is my attitude towards the meetings I should attend? Do I think of them as burdens or opportunities for spiritual growth?

8. Am I ready to assume greater responsibilities in the Kingdom of God? Where much is given much is expected. The blessings of the temple place us under solemn obligation to strive more earnestly towards perfection.

Perfection may not be possible in mortality, but those who are worthy to enter the temple should be representative of the best in Christian living. Their lives should be a blend of the good, the true and the beautiful.

We commend to all our brothers and sisters the need of preparation in mind, spirit and body if the fullest benefits are to come from receiving the ordinances of the House of the Lord; and to those who thus qualify we promise knowledge, understanding and peace of mind that surpasseth understanding.

C.G.M.K.



*The 'peculiar people'
of Little Utah*

BY SAMUEL W. TAYLOR

In recent years, Samuel W. Taylor has written books and articles in leading magazines on the Mormon way of life, novels—The Man With My Face is well-known in Britain—and motion picture scripts. Having been raised among hardy Mormon people in Utah, Brother Taylor became inactive when he went to California where he now lives. But there he re-encountered the Church, found the saints there evoked the same feelings as those he had left: here were the same “peculiar people” and here was a “little Utah” with that same wonderful flavour. Brother Taylor, an active Teacher and an editor of the Church newspaper in Northern California, tells affectionately of the unique Mormon way of life.

WHEN one is born and raised among Mormons, it's hard to leave them. You can go away, but you can't *get* away. Though I had moved from Utah to California twenty years ago, I still had the feeling of being just a visitor. I had married and built a home, but felt rootless. The curious sense of being a drifter was deeper than the mere nostalgic remembrance of childhood. Mormonism is not merely a religion; it is a way of life. I had developed a taste for a unique flavour that exists only among Mormon people.

In California I was a Mormon expert, having published several books and magazine pieces about my people, but I wasn't a *practicing* Mormon. Then one day, by chance, I wandered into the local LDS chapel. The sensation was something I won't forget. Here was that old familiar flavour. Under this roof, within this beehive organisation, I was once again among

the “peculiar people.” I was home again.

In Utah, the Mormon way of life is self-evident, for it is that of the dominant group. Here in Redwood City we saints are of a minority, yet the people who form the congregation of my ward have every habit and practice and attitude that makes Mormons unique. Now I know that Utah is more than a state; it is a state of mind that Mormons carry with them. There are thousands of “Little Utahs” all over the world. I found some in England during the last war. I can find one wherever there is a group of Latter-day Saints.

So come along with me and take a look at Mormonism as a Mormon sees it. But you'll have to get up early, for activity at the meeting house begins at seven in the morning, with before-school classes in religious education. You will find the chapel is in use day and night the year around, for Church activity is designed to fill every social, recreational and cultural need, as well as, of course, every spiritual need.

The schedule of activities is simply bewildering to an outsider—and, let me confess, to many of us inside. Consider that the roster of this ward lists 218 households—not families, but addresses at which at least one Mormon lives—and that it takes some 250 people to staff the offices and positions of the ward.

In an active family, husband, wife and children are so weighed with duties, meetings, and recreational activities that there must be careful planning for the weekly “family night” at home—which also is a Church-sponsored activity.

On Monday evening of one week I went ward teaching, visiting homes on a regular monthly round, which is

an activity expected of almost all men in the ward. On Tuesday I gave a talk before a ward activity group. Wednesday evening was spent working at the canning factory which is the Church Welfare project of this area. On Thursday evening I had to put in an appearance at a meeting. Saturday I worked at construction of the new meeting house. When I arrived at church Sunday morning I was hailed, "Hey, Sam—where were you Friday?" I'd missed a meeting.

Activity is the very keynote of Mormonism as a practising religion. Within the group you never will hear anyone referred to as a "good" or a "bad" Mormon—he is "active" or "inactive." Nobody argues with a backslider. He is given a job, then another and another, with full confidence that as he is caught up into the organisational gears he will be shaped and moulded until he acts and believes and thinks like one of the "peculiar people."

You will find the members of this ward *are* peculiar, and take pride in it. While they live in the world, they are careful not to be part of the world. They are Christians, but neither Protestant nor Catholic. In pioneer days the Mormons were physically isolated, and as you become acquainted within my ward you will be led to the curious discovery that in a sense its members are just as remote from the world as were the early pioneers.

You won't find them in bars or night clubs, nor betting on horses at the local race track. In fact, unless you join them you'll see very little of them, for they form their own social, recreational and project groups. They are a Sabbath-keeping people with old-fashioned values. They prize industry and thrift. They have a horror of debt,

and in today's hire-purchase economy try to pay cash or do without. At a time when food surplus is presumably a world-wide problem, they squirrel away enough to last a year—two years, if possible—in case of calamity. They take care of their old people, their sick and unfortunate. They look upon wife-chasing as among the blackest of sins, for adultery is second only to murder on their list. These rather old-fashioned values are not matters of personal preference but are religious concepts, practiced as such.

You will not be shocked, I hope, to find that all the members of my ward do not follow all the rules. There is, however, a basic difference here. In many churches one would feel pretty good to practice *most* of his religion—say 80 per cent of it. A Mormon is expected to live *his* 100 per cent. And there's the rub.

A bishop is in charge of our ward. In the missions where a branch is equivalent to a branch, a president is in charge. Our bishop is, like the rest of us, an unpaid amateur. None of the 250 offices and positions in the ward carries a salary. The bishop's only training has been practical experience in some of the many jobs and offices within the organisation. His guide on this job, as with any other, is a paperback manual issued by Church Headquarters at Salt Lake City, and advice from officers in the next higher echelon, the stake.

As you attend Sunday services you will hear sermons by men and women, boys and girls. About twice a year everybody in the congregation gets a chance to speak from the rostrum. A quaint Mormon custom is the "sudden death" talk. A member of the audience is trapped for impromptu remarks with no advance notice what-

soever. And if you haven't come to meeting with a clear conscience and a blank mind, to find yourself upon the rostrum under obligation to deliver a sermon—if this hasn't happened to you, then you just haven't died, that's all.

If your first visit to our services was at the monthly fast meeting, you might be baffled to see teen-age boys administer the sacrament, to see three men arise from the congregation to bless a baby, another three confirm a new member of the Church—to observe many such ordinations, each performed by different men. Just who, you might ask, is the minister? The point is that they all are.

When you come to Priesthood Meeting you will find assembled an all-male congregation — and every last man and boy present is, literally, an ordained minister. Boys can become deacons at twelve, teachers at fourteen, priests at sixteen, and elders at nineteen. Each office of the priesthood is authorised to perform various duties and ordinances.

Now you are identifying the peculiar flavour. In Utah, wherever you find it, every man and youth in town is a minister. This explains Mormon history, co-operation, and solidarity. It explains the stern insistence on being 100-per centers. You will be puzzled by the strange brand of humour within the ward until you realise that it springs from the highly specialised shop talk of an assembly of ecclesiastics.

Within the ward you will find a remarkable serenity and peace of mind. The burning theological question that has preoccupied millions of the devout for centuries—"What is God's will?"—simply does not exist among a people who believe in inspira-

tion and direct revelation from God. The ward members know what the answers are. What they don't know, they can find out with a letter to Salt Lake City.

When my wife went to a clinic with an allergy, she was advised to give up liquor and cigarettes. She didn't use either. So the doctors told her to give up coffee. She didn't drink it. Tea? No. The doctors were baffled, and she still has the allergy. No doubt she would have been helped if she had been able to give up something.

We are prone to take pride in anything Mormon, and to compare ourselves favourably with the outside world. A teacher in our Sunday School recently told of going to the bank for a loan. When the banker learned the applicant was a Mormon, no further security was required. This is a typical example of the type of story heard endlessly. Yet one canny saint wasn't satisfied. At the end of the class he raised his hand. "What," he asked "is the name of that banker?"

If you had been around during the past three years you could have helped build the new Redwood City Ward chapel. It was constructed for cash: there can be no debts of any kind on a Church structure. Two men of the ward were responsible for the construction, but they couldn't hire any labour. All the work had to be donated, part-time, and for the most part unskilled. Half the cost was underwritten by Church headquarters at Salt Lake City, the other half dug up by ward members, whose donations came atop the ten per cent good Mormons pay as tithing.

It was a long, hard pull for the faithful; but this added burden had a curious effect on membership. Instead of dwindling, the ward roster boomed.

Members who had been inactive for years came around to help build, and presently were arriving for Sunday services. Gentiles stopped by to lend a hand, got caught in the machine and ended up being baptised. Membership increased to the point where plans had to be changed to provide for another bishop's office; and the ward was divided into two, Redwood City and San Carlos Wards, both using the same chapel, staggering services and activities. Dividing the ward provided 250 new offices and positions for "activating" members; this is a method of Church growth—divide and prosper. Once all the offices and positions are filled, all the activities humming, a ward might remain static. When divided, each of the two parts quickly grows to equal the original. This sounds like magic, and seems to work out that way in practice.

Ward members display a literal attitude towards payment of tithing. An exceptionally talented and intelligent man, returning to Church activity in middle life, told me sadly, "When I see the men in the ward who are farther ahead without half my opportunities, it makes me wish I'd been paying my tithing." Another good brother with a meagre income and a huge family continued to pay his full share even when sicknesses struck the home. When it was gently hinted that others might bear the burden, he retorted furiously, "I've got just as much right as a rich man to receive blessings!"

You will observe the curious fact that Mormons simply don't know how to sit down and relax. Idleness is not only frowned upon, but there is no social tradition nor machinery within our Little Utah for passing time. The social lubricants — liquor, coffee, tea,

are on the verboten list. Mormons must always be doing something, accomplishing something. Drama is training for public appearances. Dancing is healthful exercise and a means of fostering marriages between young people of the Church. The human beehive must always be gathering honey.

Among the members of the tight little group there is a feeling almost of family. There is a family-like abrasion of personalities, a family solidarity in misfortune. When a family with chronic sickness in the home was caught between doctors bills and high rent, the men of the ward built a house for them.

And now you understand the curious peace of mind that prevades the Redwood City Ward. Here in our Little Utah the people feel that almost nothing can happen, on earth or in heaven, for which they are unprepared to meet.

As you mingle with members of my ward, do not be surprised if somebody twists your arm. Mormons are incurable proselyters. The belief requires them to convert the entire world, both the living and the dead. Our ward sent a young man away on a mission for two years—there are 5,000 like him serving full-time missions—while we have four part-time missionaries who proselyte locally.

Converts join for various reasons, but I remember one who told me, "There's a lot of the gospel that I don't understand. But I do know that since joining the Church I've never missed so much sleep and had such a wonderful time in my life."

Or, in the Mormon phrase, "Man is that he might have joy." This is the essence of Mormonism as a working religion.

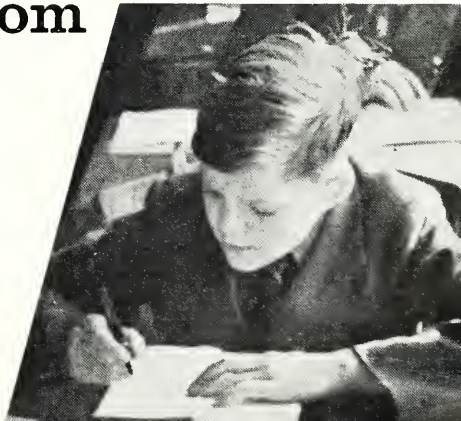
by study and faith...

By DR. HENRY L. ISAKSEN, an eminently qualified educator, counsellor and administrator. He has served on a mission, on a high council and on the Sunday School General Board, from which he is currently on leave. Now teaching in the graduate programme at Boston University, Dr. Isaksen has counselled and taught at Utah, New Hampshire and Brigham Young Universities. This is the first of a series of articles by Dr. Isaksen on self-betterment in study, vocation and marriage.

IN Springfield, Illinois, a majestic monument rises 117 feet into the sky, marking the spot where the body of Abraham Lincoln, the great American emancipator, lies buried. On a bronze plaque within this beautiful structure, which is dedicated to his memory, these words are inscribed:

" . . . With only meagre schooling he became a master of the English language, a lawyer of the highest standing and ability, a nationally-known orator and debater, and one of the world's greatest statesmen . . . "

seek ye wisdom



As I stood in reverent silence within the walls of this tomb, I pondered these words, "with only meagre schooling." In my mind I saw the picture of this great man as a youth as he sat by the fireside of a crude log cabin and read from the *Bible* and other good books. "Here," I thought, "is inspiration—not only for me, but for the youth of the Church of the world. We may all gain strength and determination from his example. Few, if any, of us face as many obstacles to learning as he faced, yet he became one of the best informed and most truly educated men of his day. Should not we, with the virtually boundless opportunities for learning that are available to each of us, follow his example and gain wisdom, knowledge and intelligence through diligent study, even as he did?"

It is unlikely that any of us will be honoured by such a monument as this, but each of us can, if we are willing, become learned and wise in our own right. Each of us can "seek learning, even by study and also by faith" as we are commanded to do.¹

Why are we so commanded? Why is it so important that we take full advantage of the learning opportunities that are available to us? Answers to these questions may be found in the teachings of the Church of Jesus Christ of Latter-day Saints.

The Lord has told us through the Prophet Joseph Smith that "it is impossible for a man to be saved in ignorance,"² that "the glory of God is intelligence, or, in other words, light and truth,"³ that

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intel-

*ligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."*⁴

These and other scriptural passages make it plain that we cannot afford to take lightly our obligation to gain knowledge. With these teachings before us, we realise the importance of making the most of every opportunity to add to our store of information, to be diligent in the pursuit of learning.

The influence of these teachings upon the members of the Church is striking. Since the early days of the Church, their educational record has been phenomenal. It prompted Hartzell Spence to say in an article about the Church:⁵

"The Mormon Church . . . pays unusual attention to education. Utah is not exceeded by any state in its proportion of college graduates, and Mormons have a higher rate of listings in Who's Who in America and on the registers of scientific honour societies than any other faith."

He might have gone on to point out how this "unusual attention" to education has caused the Mormons to establish schools for the education of their children since the earliest days of the Church to the present, regardless of the hardships or handicaps they faced. For example:

In June, 1831, W. W. Phelps was appointed by revelation to assist Oliver Cowdery

*"to do the work of printing, and of selecting and writing books for schools in this Church, that little children also may receive instruction before me as is pleasing to me."*⁶

The "School of the Prophets" was established in Kirtland in 1832 "for their instruction in all things that are expedient for them, even for all the officers of the church. . . ."

During the building of Nauvoo, the "city beautiful," a university was founded, but was short-lived because of the martyrdom of the Prophet and the expulsion of the Saints. However, the education of the members of the Church, young and old, was not neglected, even during the long trek to the West. Many a child knew no classroom other than a "prairie schooner" or a grove of trees by the way.

Less than three years after the saints arrived in Salt Lake valley, the "University of Deseret" was established. For more than a century this great school—now the University of Utah—has made available to residents of the intermountain empire the best in educational advantages. The Church's own school, Brigham Young University, was established in 1875. Today it stands as the largest church-related university in America: a fully-accredited, highly-respected institution of higher learning where spiritual and secular education are offered simultaneously to thousands of young people from throughout the world.

What does this mean to you? What should be your attitude towards education? And how can you carry on the tradition which is your heritage as a member of the Church?

No one can present a blanket answer that will solve every problem. But perhaps some suggestions will make your task of finding suitable answers to these very vital questions less difficult. The ideas presented below are based largely on my experiences as

a student and as a teacher and counsellor for the past several years at Brigham Young and other universities.

First: *learning is not confined to schools, nor does it stop on commencement or graduation day.* We have already cited the example of Abraham Lincoln, whose formal education was too limited to be of any great significance. For him there was no graduation day; he was almost entirely a self-taught man. Joseph Smith is another example. His great contribution to the world resulted from his faith in God and from his long years of prayerful and diligent study. Similarly, Brigham Young, who is recognised as one of the greatest colonisers of all time, acquired his learning without the benefit of formal schooling. Many notable Britons—men like Herbert Morrison and Samuel Johnson—became some of the best educated and most influential leaders of their times by "reading good books." Do not think, therefore, that your education is limited to your formal schooling.

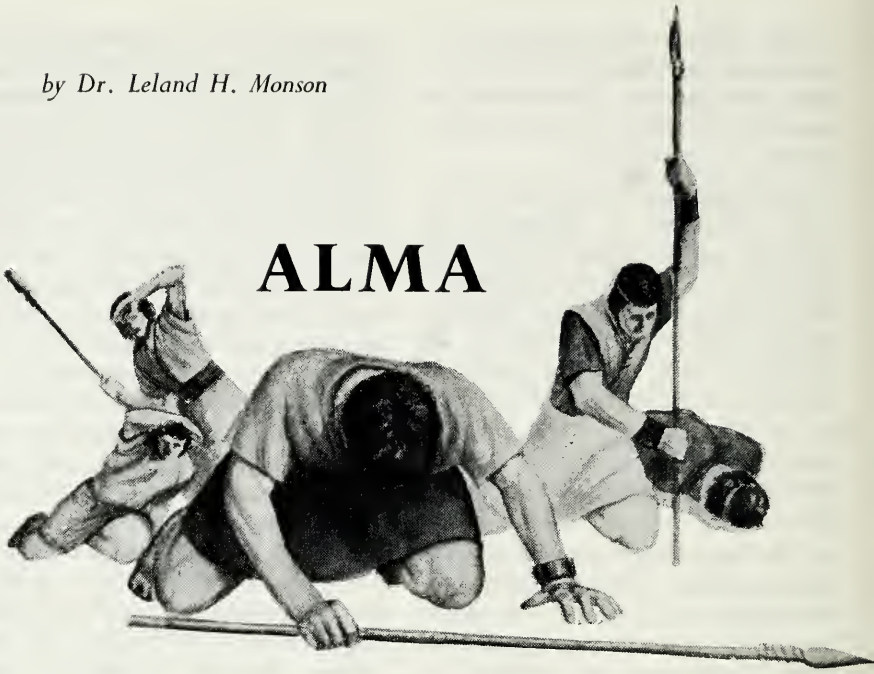
Second: *learning requires effort.* It depends on what takes place within the learner, not on what is done by the teacher. Needless to say, we can all be stimulated and guided to significant learnings by skilful teachers, but even the most highly trained and successful teacher labours in vain unless his students desire to learn. As a student, therefore, *what you learn depends mostly on you*, rather than on your teachers.

Third: and closely related to the idea presented above, *learning is not controlled by circumstances, but by the desires, attitudes, and purposes of the learner.* The examples already cited

(continued on page 150)

by Dr. Leland H. Monson

ALMA



*An angel of the Lord
suddenly appeared before them . . .
and they were utterly astonished
and fell to the ground*

ALMA was born into a home that should have fostered faith and righteousness in his heart. Yet he grew up rebellious and defiant, indulging in wicked practices like flattery and idolatry,¹ and undermining the gospel teaching of his king, Mosiah, and his father, the Prophet Alma. But though he was wicked and an open enemy of the Church of God, he experienced as a young man a miraculous conversion to the Church he had so scornfully forsaken.

It happened as Alma and the four sons of Mosiah, who also were numbered among the unbelieving people

in the land of Zarahemla, went about trying to destroy the Church. An angel of the Lord suddenly appeared before them, speaking with a voice that shook the earth. They were utterly astonished and fell to the ground. The angel cried:

“Alma, arise and stand forth, for why persecutest thou the church of God? For the Lord hath said: This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgressions of my people . . .

“Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant Alma, who is thy father; for he has prayed with

much faith concerning thee that thou mightest be brought to a knowledge of the truth . . .

And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also behold me before you? . . .

*"And now I say unto thee, Alma, go thy way, and seek to destroy the church no more . . ."*²

So stricken with awe and astonishment was Alma that he fell to the earth dumb, so weak that he could not move his hands. They that were with him carried him helpless to his father, and told the elder Alma and the people of the great visitation that had occurred. Only after the people fasted and prayed for two days, were Alma's speech and strength fully restored.

He told them then that he had been "born of the Spirit;"³ that he now knew that before men can enter into the kingdom of heaven they must be changed from their carnal state to a state of righteousness, by faith in the atoning blood of Jesus Christ.⁴

Now Alma, having been "born of the Spirit," cast away his old life and became a new man: he sought to do all he could to make right the wrongs he had done.⁵ Like Paul among the Jews and Greeks, he became among the Nephites and Lamanites God's dedicated and powerful missionary, a great teacher of righteousness, an advocate of repentance. Like Paul, he knew well that wickedness brings only sorrow and degradation, and he hated it. Well might he have prayed as had Nephi: "Wilt thou make me that I may shake at the very appearance of sin."⁶

So much was Alma's mind focused upon fighting wickedness and calling people to repentance that he once wrote:

"O that I were an angel, and could

have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth . . .

"Yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy."⁷

Who knew better than Alma the penetrating and overpowering influence of the voice of an angel? He had heard one. He had heeded its call. Percy Bysshe Shelley, in his "Ode to the West Wind," longed to be free and uncontrollable as the wind; Alma, too, wished to be something more than he actually was, that he might better call men to righteousness. With this firm desire to change the hearts of men to inspire him, Alma tried to develop all the powers and capabilities with which God had endowed him.

II

Alma perfected a number of missionary methods, which he employed effectively in bringing people to repentance. By using them, his power of persuasion was almost unlimited.

Because he had once been wicked himself, Alma understood even the most sinful of those he taught. He often told them of his own unwholesome experiences with wickedness, and of the joy that followed his sincere repentance. He told them how his soul had been racked with inexpressible horror, how he had suffered the pains of one damned and how, after his repentance, his soul was filled with a joy as great as his former pain.⁸ He

humbled himself by saying that the teacher was not greater than the learner;⁹ thus establishing himself as one of the people he was able to open their minds and hearts to his message.

Alma used his understanding of wickedness to warn his listeners of the sins that beset them. He reproved them for their failure to recognise that "man has higher principles of life than material sustenance;" and called them to put spiritual values first. He wanted the people to realise that material things were only to help them obtain the true riches of the kingdom of God.

Pride, vanity and prejudice Alma believed to be but growths of lust for wealth and power. These and the idol worship that caused so much havoc among the children of Israel he earnestly censured, and like the priests he had trained, he exhorted the people

*"... against all lyings, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, and robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be—"*¹⁰

Recounting his own experiences with wickedness and pointing out to the people their own sins, was just one of Alma's missionary methods. To encourage spirituality, Alma devoted much time to preaching the principles of the Gospel. He said:

*"And now... the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had a more powerful effect upon the minds of the people than the sword, or anything else, which had happened to them—"*¹¹

He compared the Gospel to the Liahona, which, according to the faith of the people of Lehi, guided them to the land of promise:

*"For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise."*¹²

Alma taught faith in God and in Christ, who was to come, and whom he recognised as the veritable Son of God, the only Begotten in the flesh. He taught that Christ had a mortal mother and a divine Father. From His mother He would inherit the attributes of man: he would suffer "pains and afflictions and temptations of every kind."¹³ From His Father He would inherit the capacity to hold death in abeyance. Because of Alma's teaching, the Nephites well understood the nature of the promised Messiah.

Alma also instructed them concerning Jesus's mission and crucifixion, referring continually to the coming of the Redeemer¹⁴ who was to atone for the sin of Adam and for the sins of every individual that would repent and acknowledge Him as their Redeemer. The crucifixion, he taught, would make the forgiveness of sins, an extension of God's mercy to men, possible;¹⁵ but he told the wicked that unless they repented they would remain as though no redemption had been made. Thus he taught that no man can enter the kingdom of heaven without the grace of the saving blood of Jesus.

The faith that Alma expounded was a principle he dearly loved. In marvellous words he explained that faith is not a perfect knowledge, but a hope concerning things that are not seen. He encouraged his people to plant a seed of faith in their hearts by desiring to believe. When this seed swells and sprouts, he told them, they would

recognise that it was good. They could nourish and cultivate the soil—their hearts—in which it grew.¹⁶ To Alma this faith was real and vital: he called it “faith unto repentance.”¹⁷

Alma’s interpretation of the resurrection became an instrument with which he shaped the lives of many Nephites: Christ would make possible a universal resurrection from the dead and every man would appear before the bar of judgment to be judged according to his actions in mortality. During the time between death and resurrection, each man would return to that God who gave him life: then those who had lived righteously would await the resurrection in happiness and peace, while those who had done wickedly would suffer, for they would have a bright recollection of all their guilt.¹⁸ Life then, as Alma taught, is a probationary state wherein men should prepare to meet their God, and for their resurrection from the dead.¹⁹

Baptism to him was a means of making such a preparation. It symbolised a covenant a person made with God to keep His commandments. It was a witness before God that he had repented of past transgressions and would in the future live according to

gospel laws. The Nephites understood that if they broke the covenant they could not expect blessings related to it. So this concept of baptism required the Nephites to give more than mere lip service to the Master: they had to give Him life service. “Yea, he (the Lord) saith: come unto me and bring forth works of righteousness . . .”²⁰

Alma’s personal testimony to the future appearance and redemptive mission of Jesus was another tool that he used to transform the lives of men. He said on one occasion:

*“I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father, full of grace, and mercy, and truth.”*²¹

And again:

*“Behold, I testify unto you that I do know that these things whereof I have spoken are true.”*²²

Another method that Alma used to influence men’s lives was unique and inspiring:

*“...can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances?”*²³

Alma knew that deeds, whether good or bad, engrave themselves in the face of their doer; for the prayerful, lines of tranquility, hope and love; for the lascivious, lines of shame



Dr. Leland H. Monson is the Chairman of the Division of Humanities at Weber College in Ogden, Utah and a member of the General Sunday School Board.

and dishonour. When Abraham Lincoln said that every man over forty years of age was responsible for his face, he expressed the same idea that Alma had taught before him. So Alma's desire that his people live clean and prayerful lives prompted him to ask them if they had the image of God engraved on their faces; he knew that those lines of compassion and love were the credentials of a righteous life.

But of all his missionary methods, his greatest was the exemplary life he led. Besides teaching, he earned his own living, so that he wouldn't become a burden to his brethren as he preached to them.²⁴ He tooled into the leather of his life the great principles of life and salvation that he taught, and stood as a living, eloquent sermon for the Gospel he loved.

III

Not only as a teacher of righteousness did Alma achieve greatness. He was also a fine historian, military leader and father. King Mosiah had given Alma the records of his people from the time of Lehi—the brass plates, the large plates of Nephi, the small plates of Nephi and the twenty-four gold plates—with a charge to “keep and preserve them” and to maintain the writing of the history²⁵ of his people on the plates of Nephi. The record which he kept comprises more than one-fifth of *The Book of Mormon*, and gives in detail the political and religious history of the period in which he wrote, 91 B.C. to 74 B.C. And, like a true historian, he was objective in his account, not hesitating to give the darker side of situations when necessary.

Alma defended the religious liberty of his people by battling the traitor

Amlici, whom he mortally wounded. The king of the Lamanites left his guard to fight him on another occasion; and from that battle Alma probably received a scar that he carried with him to his grave.²⁶ And later, as a prophet, Alma informed Moroni of the whereabouts of opposing armies.

Though a missionary, a historian, a defender of the liberty of his people, Alma still had time to be a conscientious father. He seems to have been very concerned with the spiritual welfare of his sons, Helaman, Shiblon, and Corianton. The latter two went with him on his mission to the Zoramites. After they returned to Zarahemla, he talked to his three sons and gave them his charge concerning righteousness.²⁷ To Helaman he told the story of his miraculous conversion and of the joy that came to him afterwards. He told him how he had been a devoted and active servant of the Master since that time. Alma also turned over to his eldest son the records with which Mosiah had entrusted him. Then he encouraged him to keep God's commandments and to grow in wisdom and knowledge, to preach repentance and faith on the Lord Jesus Christ, that the people might not weary of good works. And finally he urged Helaman to counsel with the Lord in all his doings. He said:

“...When thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning, let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.”²⁸

To Shiblon he offered his praise for his patience and suffering when the Zoramites bound and stoned him. He urged Shiblon to cultivate wisdom, to

put his trust in God, to recognise that there is "no other way or means whereby man can be saved, only in and through Christ,"²⁹ to avoid boasting of his strength and wisdom, to be temperate in all things, to refrain from idleness and to bridle all his passions. And he taught Shiblon a great lesson in humility when he instructed him about how he should pray.

*"Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times."*³⁰

To Corianton, Alma was not at first so encouraging, for his youngest son had been unchaste while on his mission.

*"Know ye not, my son, that these things are an abomination in the sight of the Lord; yea most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?"*³¹

Knowing that Corianton was troubled about the resurrection, Alma warned him that the restoration that would take place would not be one of happiness for wickedness, but good for good and evil for evil.³² He bore his testimony of the coming of Christ and discussed other principles of the Gospel with him. He finished by charging him:

*"And now, O my son, ye are called of God to preach the word unto this people. And now, my son, go thy way, declare the word with truth and soberness, that thou mayest bring souls unto repentance, that the great plan of mercy may have claim upon them."*³³

Soon after this, Alma left Zarahemla to go to the land of Melek. He was never heard of again. Those who loved him said:

*"Behold, this we know, that he was a righteous man . . . that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses."*³⁴

All the battles that ensued in the land of the Nephites and Lamanites, and all the erosion by wind and water that have changed the face of that land have not been enough to obliterate the memory of this historian and military man, this father, this great teacher of righteousness who was so solicitous of the eternal welfare of all men. Truly must he have had the image of God engraven on his face.

¹ Mosiah 27:8, 10,

² Alma 36: 12-16

³ Mosiah 27: 13-16

⁴ Mosiah 27: 24

⁵ Mosiah 27:25,26: 36: 18, 19

⁶ Mosiah 27: 35

⁷ 2 Nephi 4:31

⁸ Alma 29:1, 2, 9; also

⁹ Alma 36:24

¹⁰ Alma 36:20

¹¹ Alma 1:26

¹² Alma 16:18

¹³ Alma 31:5

¹⁴ Alma 37:45

¹⁵ Alma 7:11

¹⁶ Alma 7:11-16

¹⁷ Alma 12:32-34

¹⁸ Alma 32:21-43

¹⁹ Alma 34:17

²⁰ Alma 11:43

²¹ Alma 12:24; 34:32-

²² 34

²³ Alma 5:35

²⁴ Alma 5:48

²⁵ Alma 5:45

²⁶ Alma 5:19

²⁷ Alma 1:26

²⁸ Mosiah 28:20

²⁹ Alma 3:22

³⁰ Alma 35:16

³¹ Alma 37:37

³² Alma 38:9

³³ Alma 38:14

³⁴ Alma 39:5

³⁵ Alma 41:13

³⁶ Alma 42:31

³⁷ Alma 45:19

At the London District Conference on April 6, 1958, President Clifton G. M. Kerr announced the first major change in the British Mission in many years: the division of the London District into the North and South London Districts. Joseph Darling will continue in his capacity as District President, now over the South London District; and Elder Merrill Bateman will remain Supervising Elder. Elder Arlen Withers was appointed District President of North London. President Kerr announced the Thames River as the demarkation line: those branches north of it, Reading, Oxford, Luton, Romford, St. Albans, Southend-on-Sea, West Drayton and North London, comprise the North London District; those south of it, Bournemouth, Southampton, Brighton, Newchapel, Gravesend, Catford and South London, are in the South London District.

by ALBERT L. ZOBELL, Jr.
Improvement Era Research Editor

Well might it be said that only the land that flanks the River Jordan has as great a role in the destiny of God's people as Jackson, Davis and Caldwell counties in Missouri. Many passages in the Doctrine and Covenants foresee Missouri's important future. Brother Zobell, author, anthropologist and member of the staff of the Improvement Era, recounts his own interesting experience there.

ON my desk here at home is a map—the kind that petroleum companies distribute. Last Christmas my three year old daughter and nearly two year old son gave it “to Daddy.” I look at it now remembering its eventful history.

Often since my wife, Jean, and I were married in 1953, we promised ourselves that we would be in Missouri some week-end to see a stake of Zion organised. She was converted to the Church at Independence, Jackson County, in 1948, and we met four years later; so in addition to Missouri's significance in Church history, it has for us a special meaning.

One Monday morning in October, 1956, I heard a rumour to the effect that a stake would be organised in Kansas City, Missouri, the following Sunday. I immediately telephoned Jean. By Tuesday morning confidential sources had confirmed that

MISSOURI

This early scene of Wight's Ferry at Adam-ondi-Ahman is not recognisable now



rumour, but Tuesday night Jean and I decided that though the trip would be nice, we couldn't take it right then. We decided to forget it.

Thursday morning I called Jean from my office. "Would you like to go to Missouri tonight?" I asked. "It will be a rough trip." She met me after work with a well-packed suit case.

"We'll have to take a mail train," I said. "It will meet a passenger train that will take us to Kansas City about midnight. A railway friend of ours has telegraphed to have the passenger train detained until we arrive."

Our mail train was hours late but the passenger train had waited patiently. The next morning Jean telegraphed James M. Pope—the Independence businessman who had baptised her—from Denver, Colorado.

He met us at the train in Kansas City that night. "What is happening?"

he asked with a twinkle in his eye. "First I get an airmail letter from you saying that you're coming, and then I get an airmail letter saying you aren't. Then I get a telegram saying that you're arriving on a train that has never been in Utah."

Jean hastily explained.

As we drove in Brother Pope's car to Independence he asked me: "What would you like to do tomorrow? I've already arranged to take the day off. Would you like to go to Liberty to see the old Liberty Jail, and to Richmond where both Oliver Cowdery and David Whitmer, the witnesses to *The Book of Mormon*, are buried?"

"I've been in Independence many times," I said, "and I have visited Richmond and Liberty."

"Then how about Far West?"

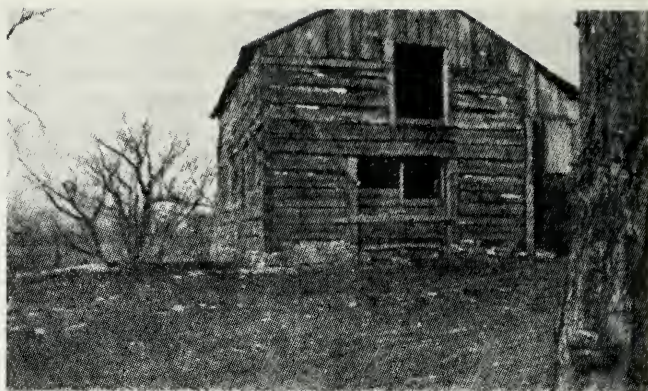
Far West was perfect, so we started off to see it early Saturday morning.

PLACE OF PROPHECY

The stone remains of what the Prophet called a Nephite tower, at Adam-ondi-Ahman



Nothing but a few logs remain to designate the spot where the Lyman Wight House, shown in the old photo, right, stood at Adam-ondi-Ahman



We soon left the firm highways that are Missouri's pride and travelled the back roads. On the way we crossed several small streams, one of which was marked "Fishing River." We fondly recalled that that river was associated with the life and the revelations given to the Prophet Joseph Smith.

"Don't think I'm lost," said Brother Pope, as he turned the car from one bad country road to an even worse one. "That electric power line overhead goes right past where we're going. We're keeping our eye on that, rather than on the way the roads run."

Then we stopped. "This is it!" he said.

I looked. Could this be Far West? once the largest city in that part of Missouri? where the Prophet Joseph Smith had received the revelation on tithing and several other revelations? where David Patten, President of the Council of the Twelve was buried after falling a martyr to the cause? where Joseph F. Smith, the sixth president of the Church, had been born? This was now nothing more than a country cross-roads. And there was nothing to indicate that it had ever been anything more than that.

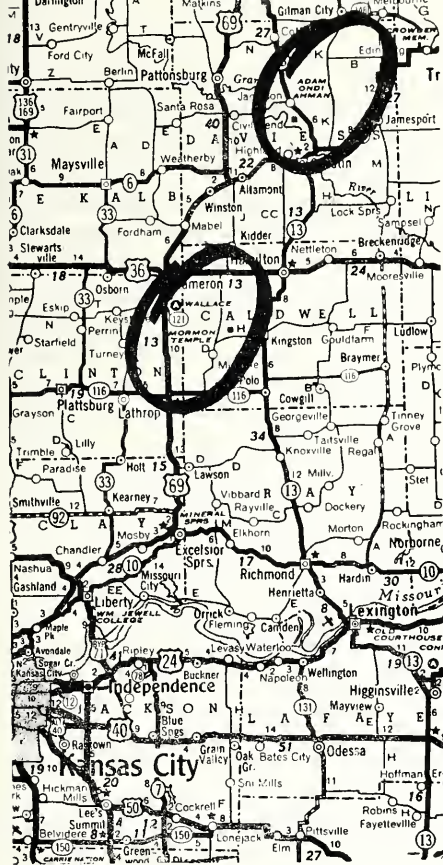
We walked into the pastureland by the side of the crossroads. We soon found what we were looking for: the four corner-stones of the temple. They had been placed there in defiance of a mob. In the Prophet's own words:

"Friday, April 26, [1839]: Early this morning, soon after midnight, the brethren arrived at Far West, and proceeded to transact the business of their mission . . ."

During that historic meeting the corner-stones were placed and Elders Wilford Woodruff and George A. Smith were ordained as Apostles.

Before we went back to the car, Jean and I paced off the distance between the four stones.

"Yes," Brother Pope said, "I don't think it will rain and we can drive the twenty-five or so miles on these roads to Adam-ondi-Ahman." And we did. We found even less to indicate the "old glory" of this place. It was revealed to the Prophet that here, on the banks of the Grand River, Adam, the father of the human race, had met in council with his faithful descendents three years before his death; and that at some future time he would return to hold a grand council with the members of the priesthood of the Church of Jesus Christ of Latter-day Saints.



At Far West ("Mormon Temple" on map, the Church owns an 80 acre farm on which the temple site is located. Liberty, where the Prophet was once imprisoned, is near highway 69 leading south from the temple site. At the top is Adam-ondi-Ahman.

Grand River, in the days of the Prophet Joseph, was navigable, an artery of commerce sustaining many mills. In October 1956 it was little more than a dry creek bed, due partially to the severe drought that had come to Missouri that season.

We walked through a field of ripened maize that towered over our heads and finally picked up a piece of home-made brick that we believed was once a part of a home in the saints' city of Adam-ondi-Ahman at

the time that a stake was there. It now has an honoured place in our bookcase at home.

We left to return to Independence. It was growing dark as we drove into Richmond. We stopped at the square that is the old pioneer cemetery which has been purchased and is now maintained by our Church. Here Oliver Cowdery lies buried. Over his grave is a fitting monument erected to him and the other two witnesses of *The Book of Mormon*. Unfortunately, the day had been a poor one for taking pictures, and by this time it was too dark to even try.

We drove again to another part of Richmond, to a cemetery where David Whitmer is buried. We studied his ageing monument by flashlight.

As we drove away, Brother Pope said, "If we had time we could walk through this cemetery and see surnames on the stones that would be familiar to students of Church history. They were people of families who had been driven from their homes by the mobs. Some had apostatised, becoming bitter enemies. Then the call came for the saints to assemble in Nauvoo. Other "luke-warm" members knew that the saints would some time return, and undoubtedly they decided to stay here themselves, to rise up as friends and associates of the saints when the Church returned to Missouri. That must have been their decision, they who were not strong enough in their testimony to follow the leaders of the Church in another move. Here they stayed. And here they lie buried, without contact with the Church."

We drove through Excelsior Springs where Jean had worked as a Salvation Army lieutenant before coming to Independence to pick up a copy of *The Book of Mormon*, intending to

prove it false. She had contacted Brother Pope, who had once faced the same decision as she. (He was a former Baptist minister himself, but that is another story.) Now Jean, in her mind's eye, was walking the streets of Excelsior Springs and Liberty with Salvation Army literature, recalling that she used to stop at that grocery store and this shoe repair shop.

Then we drove off of Liberty's main street and stopped at an old home. It is all that is left of the old Liberty Jail, where the Prophet and some of the brethren were unjustly held during that winter of 1838-39. The "rough-floor" dungeon partly remains as the basement of the home that is built above it.

The building itself was used as a meeting place for the Liberty Branch (within twenty-four hours it was going to be Liberty Ward). The Church keeps a caretaker there who acts as a guide. We went to the basement with him and he told us the story of that winter over a century ago, and read to us the 121st section of the Doctrine and Covenants as we stood on that uneven, cold stone floor.

The next day—Sunday, October 21,—we attended the first Conference of the Kansas City Stake. Monday we spent walking through Independence, visiting the old log-cabin county courthouse where the Prophet was once tried on charges now known to be untrue. We walked over the slightly less than sixty-four acres that the Prophet had designated as the temple site at Independence, Jackson County.

After attending M.I.A. Tuesday evening, we hurried to the railroad station at Kansas City. The train was late, and we wondered who else had had a railway friend who sent a telegram to delay the train.

Then we were on our way home in the West. I looked at my watch. We had been in Missouri for four days—ninety-six hours.

Each year, of course, thousands of saints and other interested persons visit these same places in Missouri.

Now, with the map before me, I know that some day I want to go back—not for four days, but four weeks. I want to be there when a good picture can be taken. I want to find the old newspaper and court accounts. I want to talk with "old-timers"—although I realise that now, after the elapse of a century and a quarter, I'd have to find someone who could climb on the shoulders of his grandfather's memory to tell me things about the "old Mormon Missouri" that I'm thirsty to know. I want to visit the site of the Haun's Mill massacre. But most of all, I believe I want to take Lois Marie and Stephen Michael (and whoever else the Lord sends to join our family circle) by the hand and visit the spot where their mother entered the waters of baptism when she joined the Church of Jesus Christ of Latter-day Saints in 1948.

The Church will some day return to western Missouri. That promise was made in the time of the Prophet Joseph Smith and that promise will be fulfilled in the Lord's own due time. It is my own studied, humble, opinion that it won't be a mass exodus, joined in by everyone, as the Church experienced at Kirtland, Ohio, the settlements in Missouri, or Nauvoo, Illinois. Many will be left in the West, in the islands of the sea, and in Europe, to carry on the duties of the Church and to be active in the work in the temples there.

Missouri is a fascinating place to visit!

by Norman Dunn



Sister Alys Moore

DOCTOR OF PHILOSOPHY,
DOCTOR OF SCIENCE,
CAMBRIDGE UNIVERSITY

Elder Norman Dunn, Newcastle District President, was serving in the Presidency of the Handsworth Branch in Birmingham when Alys Tyler, as Sister Moore was then known, joined his Sunday School class. Elder Dunn loaned her Jesus the Christ, the book that was to change her life. After serving nine years as Birmingham District President, Elder Dunn was called on a mission and appointed British Mission Secretary. In 1946 he and his family emigrated to Provo, Utah, where he taught in the English Department at Brigham Young University. Following the death of his wife, Elder Dunn married Lura Ball; they and their daughter, Carol Ball, are all fulfilling missions in Newcastle District.

IT IS six o'clock in the morning in a Nuneaton factory. A raven-haired, fragile, 15-year-old girl begins her daily drudgery of sweeping the floor. Except for the breakfast half-hour and the dinner hour, she must continue until six in the evening for five days a week; on Saturday she will finish at noon.

Six till six, for six shillings a week she works, with no prospects of advancement or change. But she is not disheartened, for within her soul she has an unquenchable desire for knowledge; and more: she has a deep faith that the

Lord is always ready to help her. And these qualities make her very different from many others of her station.

Her faith had been justified earlier in her life when she was noticed by an honourable statesman, Sir Edward Grey, Britain's Foreign Secretary. He had invited her to Falloden Hall, his residence, where his daughters, Lady Sybil and Lady Eveline, had drawn her out of her shyness and encouraged her to talk and to recite for them. She seldom had spoken at home.

Now, in Lister's Factory in Nun-eaton, again the unexpected happens to her. The managing director of the firm notices her and speaks to her, poorly dressed as she is. He is impressed by "something different" about her and invites her to his office for an interview.

She answers his questions monosyllabically, in a soft, Northern accent. She must be impressing the director with her quiet refinement and intelligence, for he is making a memo . . .

This is a picture of the early life of Alys Moore. She has written of this event that on the following Monday she was, "to the amazement of myself and to the consternation of the office staff, elevated to the Head Office." Her director gave her some copying and dictation to do and then he asked her to become a private secretary! She says:

"His own private secretary seemed to me the last word in elegance and culture, and I couldn't speak: I was so filled with emotion, the lump in my throat would not let me. A fatherly pat on my shoulder, a lovely smile from his secretary, an outburst of tears from me, and my training began."

But this rosy new life did not endure. Nine months later her foster

parents moved to Birmingham—and her golden opportunity died as suddenly as it had begun.

Back to factory work she went, this time to a monotonous machine in Kynoch's Works. But again her life seemed to be guided, for within an hour her finger was badly cut, almost severed, and she found herself face to face with the chief personnel officer answering questions: "Who are you?" "Where have you come from?" "What have you been doing?"

"A day or two later, I found myself on the Personnel and Welfare Staff and, at 16 years of age in charge of 14 girl clerks in a section of that department. They began to educate me and I read my first books on psychology . . ."

How strange, even miraculous, that the chance for learning and achievement should be opened to one so hungry for it. Even the harsh treatment meted her at home seemed to work for the good:

"My ordinary reading books, which, I suppose, were a means of escape, were burned. That was a bitter moment. But one book was not burned—a tattered Bible, which I used to secrete at my bedtime and read by candlelight (I paid a farthing for candle-ends). I dearly loved the words of God . . ."

It was while she was still in her teens that the Restored Gospel began to influence her life. She had read something of the Gospel message and, imbued with a desire to hear more, she decided to attend the Latter-day Saint chapel in Handsworth, Birmingham.

So one Sunday evening soon after six she and a lady friend were welcomed to Sacrament Meeting in

Booth Street Chapel. They were favourably impressed. They came again and again, discussed the Gospel together and took home tracts to read.

I knew Sister Moore then. I recall how furtively she hid a borrowed copy of James E. Talmage's *Jesus the Christ* in her handbag: she was fearful that it would be discovered and burned!

President Talmage's visit to Birmingham Conference clinched her conversion to the Church. In his kind, fatherly way he blessed and advised her; and when he was released from his mission, he commended her special care to his successor, President John A. Widtsoe. President Widtsoe told her that she was "one of God's good girls—a very special one," and said that the Evil One would try to take away her health.

She says that:

"The Evil One has fought hard, especially against my reputation and my health, and it has been hard to endure. But the Lord is always triumphant."

Until they died, Presidents Talmage and Widtsoe continued to encourage

her, and warm messages still continue from Sister Leah Widtsoe. They are of inestimable value to her.

Sister Alys Moore progressed from her factory-sweeping beginning to earn doctorate degrees in Philosophy and Science at Cambridge. Recently I received a letter from her:

"Thank you for your congratulations—I do not merit them. For apart from listening to the 'still small voice,' I have not had to exert myself... though I have been prevented from mingling with the saints, the Lord has done what He would with me... He has provided the education; it has cost me nothing except the will."

Now Sister Moore is the head of a college in the midlands. She gives lectures on religion to hundreds of students who are working for their General Certificate in Education.

We may be sure that Sister Moore has lived her life so that she can truthfully say with Paul: "I am not ashamed of the Gospel of Christ." With her frail body, pellucid mind and her triumphant faith in God, this daughter of Israel has set an inspiring pattern for us all.

South London Branch, inspired by the successful London District Branch President's course, organised a similar course for its branch officers. The course, occupying four Sunday afternoons, consisted of material covering the Standard Works, which James P. Hill presented; two lectures on leadership and planning ahead by Bryan B. Gardner; and instruction on tithing, the Word of Wisdom, personal responsibility in regard to church property and the organisation of meetings, by the Branch Presidency. The course was such a success—it was attended by virtually 100 per cent of the officers—that the President Walter Chiles would be glad to furnish information about it to any other branches desiring to initiate a similar course. The Branch Presidency showed their appreciation to the officers by serving them a five-course candlelight banquet that was accompanied by soft music. Sister Jean Taverner rendered some beautiful vocal solos to add to an evening and a course of learning of which South London can well be proud.

To the Saints in Britain :

Your hearts will rejoice with the completion of the London Temple; I congratulate you and trust that your desires are toward uniting your families and enjoying the great privileges that shortly will be yours.

We do not walk alone while in this life. And our relationships with our Father in heaven and with each other can be made more meaningful and eternal by the temple blessings.

One of the Gospel's great truths is that those who have gone before are also our brothers and sisters. The Temple provides a means for us to grow closer and to serve them.

The principles that bind us to them and to each other have been made accessible to us by the restoration of the divine plan of life and salvation. At the centre of this plan is eternal life and the Temple is one of the Lord's ways to give it to His worthy children.

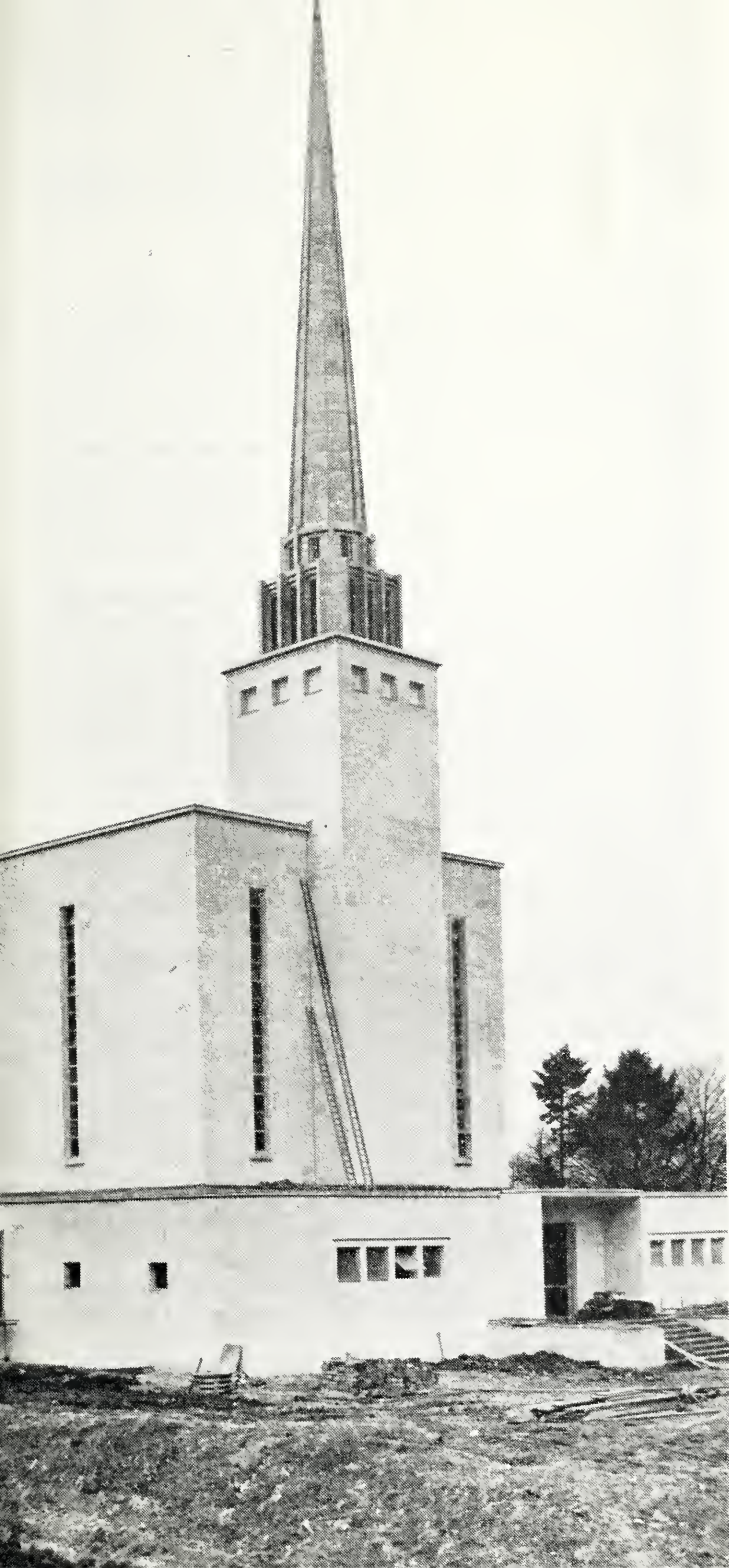
If we enter the Temple in a deeply reverent frame of mind, all these blessings can be ours. The sometime loudness and immodesty of the world cannot be found there, but a serenity and joy can. For those who carry a deeply sincere and receptive feeling in their hearts when entering the House of the Lord to participate in any of its ordinances, the flowers of life will truly bloom in the sunshine of the spiritual experience they will enjoy there.

Sincerely,

Selva J Boyer

Former British Mission President.





A
SPIRE
IN
THE
SKY

STUDY (continued)

support this conclusion. However, it is obvious that circumstances do play a part for most of us in determining how much *formal* schooling we will complete. During the past century or so great strides have been made in most parts of the world toward providing opportunities for all people to obtain a formal education, though great variation still exists between countries and between communities within a given country.

But regardless of circumstances, those whose desires are strong enough and whose determination is great enough are able to pursue their formal education beyond primary or secondary school. This conclusion has been borne out in my own experience, as well as in the experiences of many of my colleagues. For example, a man of my acquaintance was left an orphan at the age of 14. Against almost insurmountable odds he worked his own way through high school and college during the great depression. Then he worked long enough to save money for a mission, which he filled most honourably. Following his release he served his country's forces for three years, then returned to school and earned the Master of Arts and Doctor of Philosophy Degrees. You can undoubtedly think of other examples close to you which support the conclusion that *learning is not controlled entirely by circumstances, but rather by the desires, attitudes and purposes of the learner.*

Fourth: *most of us are not functioning up to our learning capacities.* A bit of serious thought should be a sufficient basis for the establishment of this point. We can all improve on the efficiency of our study habits and

on the effectiveness of our educational efforts. To do so may require specialised help, but for most of us some degree of improvement can be reached by self-analysis of our study habits and by a conscious attempt to improve them.

Fifth: *educational and vocational planning calls for a realistic and accurate appraisal of our aptitudes, interests and abilities.* Stated another way, a careful and realistic study of one's strengths, weaknesses and inclinations usually results in more realistic and adequate educational and vocational planning. In this process, self-analysis is important, but it should be supplemented by the more scientific and objective information which can be obtained through the use of various standardised tests and measures, such as the "eleven plus examination" and others. The limitations of such tests should be noted however, and decisions concerning continued education should not be based entirely on such information.

I urge every student, be they old or young, to think seriously about the importance of education, formal or informal, in determining his or her future success and happiness—not only during this life, but the life to come. "The glory of God is intelligence," and intelligence, in this sense, can be acquired through diligent study regardless of the circumstances in which we live. "Where there's a will, there's a way." We should develop the will, and find the way to make the most of our opportunities for learning.

¹ D. & C. 88:118

² D. & C. 131:6

D. & C. 93:36

⁴ D. & C. 130:18-19

⁵ *Look*, 21 January, 1958; abridged ver-

sion to be published in 1958 in *The Reader's Digest*

⁶ D. & C. 55:4

⁷ D. & C. 88:127

BRANCH & DISTRICT ACTIVITIES

Birmingham

For Sister Pat Goodway's farewell—she left on April 1, for the state of Kansas in the United States—the Birmingham Branch M.I.A. organised an immensely successful party. The branch presented her with a white leather address book.

Richard Bumbleby, looking strangely like Brother David Mace, starred in the M.I.A. programme, "Down Your Alley," at the Birmingham Branch on March 19. Whether Mr. Bumbleby was as entertaining as his B.B.C. counterpart, the audience would not say: but its laughter indicated he was.

Because they assiduously collected "lighthouse pennies"—ones picturing a lighthouse on one side—and "ship halfpennies"—ones picturing a ship—in order to present them as a contribution to the Building Fund, the children of the Coventry Branch were fêted with a party on January 25. Games, refreshments and films rewarded their three month effort.

When Elder William Rich was transferred to Wales on March 1, the Coventry Branch's members and investigators gathered for a dance and social. A famous literary figure once occupied the new branch building: Mary Ann Evans, known pseudonymously as George Eliot, lived there from 1841-1849. The large house makes an ideal meeting-place and, when some necessary repairs are made, the branch will commence holding Sacrament Meeting there; already the auxiliaries use it.

To celebrate the new season, 45 Nuneaton members and friends gathered for a "Spring Cleaning Social" on March 1. Two Sisters named Elizabeth—Hooker and Albrighton—each sang solos and Margaret Green and Angela Openshaw performed a recorder duet.

Nuneaton held its first anniversary party on March 29, which President Edwin Green and Elder Gordon Bullock conducted.

Bristol

Stroud Branch M.I.A. went to Gloucester on March 14, to see Max Bygraves in a variety show. Afterwards Tony Wheatley took everyone to supper at the Gloucester Sixteenth Century Café.

Hull

"Spring Fever" in the Hull Branch was reason enough to hold a social by that name on March 22. Miss Carolyn Mullins, guest soloist, rendered two numbers to add to a fine evening.

Hull reports its building project continuing as successful as ever; now the floors are almost completed and the ceiling is well under way.

Ireland

St. Patrick's Day in Ireland was the occasion for a party at "The Mount" in Belfast, which the Relief Society sponsored. True to tradition, brothers and sisters were called from the audiences to entertain the rest of the 70 people that attended.

Liverpool

At Burnley Branch's social on February 15, Elder Lee Chamberlain, who has been released, received a book as an appreciation from the branch's members. 60 members and friends came to enjoy entertainment and good food.

Outing-loving Burnley went to Towneley Hall on March 15 and to Hard Castle Crags on April 4. David Kershaw arranged for the first trip, which included a tour of the Hall, the Dungeon's kitchen, the garrison, the priest's lair, the chapel and the battlements. Elders R. D. Anderson and L. L. Baker topped off the day by fixing hamburgers for everyone. The Nelson saints joined Burnley for the second excursion. Picnicking and games were the day's activities; some of the energetic climbed the Crags.

Rawtenstall Branch has an enviable achievement: for the past year its branch teachers have had a hundred per cent record. President John Vernon reports that a united effort on every teacher's part accomplished it.

London

West Drayton Branch meets now in the Ickenham Village Hall and has been able to recommence Sunday School. It was a grand start, for 52 members came.

Bournemouth M.I.A. sponsored its "housewarming" in the new Chapel on March 15. The saints doubly enjoyed the programme of games, skiffle and plays in such pleasant surroundings.

Fortunately Brother T. Clark was able to be present at the Luton Branch Social on March 16, so there was plenty of music to add to the fun. The Branch Presidency sponsored the festivities.

The only member of the U.S.A.F. with a strong Yorkshire accent, Brother David Beevers, has been transferred to Birmingham. He was Reading Branch clerk for two years. For a parting gift, the branch sent him a Book of Remembrance.

Though the Easter Monday Hike planned by Catford M.I.A. was marred by the ill weather, a pleasant day was spent at Sister Pamela Johnson's fireside.

Newchapel's teenagers gathered at David Beckingham's home on March 17 for a fireside. Brother Ronald Boaser presented an interesting talk on photography there. A dozen days later the Branch Primary had a party at Newchapel House, and the Primary teachers furnished the food.

Financially and fun-wise, the dance that the South London group of the Fifth Quorum of Elders presented on Saturday, March 29, was a rousing success. Group Leader Alex Amphthill organised it.

Manchester

At the Manchester District Genealogical Convention, held at Radcliffe Branch on March 29, representatives from the Primary, Sunday School, M.I.A. and Relief Society each told of the way in which they were preparing for the Temple. A wonderful spirit pervaded the whole Convention.

Ashton-Hyde Branch held a March 1 Sale of Work which proved very successful. After the sale the saints played games and ate hot dogs, peas and beans.

A potato pie supper was organised by Stockport Priesthood on March 13, at which 42 members enjoyed games and dancing and big helpings of pie, ice-cream and orange juice.

There was a "Gay '90s" Social on March 22, at Wythenshawe. Sister Corbishley directed the children in a half hour entertainment. Sister Jean Clark sang Brahms' "Cradle Song" assisted by some of the children. Some demonstrations of the gay '90s preceded the elder Sister Bate's refreshments; and the teenagers "rock 'n' rolled" towards the end of the evening.

There were scenes of great excitement at Radcliffe Branch's Wilton House on April 4. President Glover and Elder Pope roasted weiners and marshmallows, while Sister Joyce Heywood and Elder Urquhart organised some strenuous games like rounders and football. About 6 p.m. the tired but happy band of saints dispersed.

Newcastle

Darlington Sunday School celebrated Mothering Sunday on March 16, with a programme of songs and recitations by the children and talks by Sisters Hancock, Milligan, Oakley and Sunley and Brother Hicks. Each mother was presented with a flower.

Norwich

On March 4, a Farewell Social and Dance was held at Lowestoft for Elder Harrison M. Davis who has been Branch President, and for Brother and Sister William Daniels prior to their departure for Salt Lake City. Over 70 members and friends came. A tape recording of a testimony meeting was given to Elder Davis and two small pictures of old Lowestoft were given to Brother and Sister Daniels, as reminders of the love of the Lowestoft saints.

Frank M. Coleby, who was Branch President 20 years ago and Norwich

District President during World War II, replaced Elder Davis.

For the Lowestoft Easter evening service, the M.I.A. put on a programme of the crucifixion and resurrection; hymns and readings from the Gospels contributed to a truly spiritual evening.

Nottingham

At Peterborough's March 16 Fireside, Elder Burnham showed the pictures he took during his mission. Then he was honoured, for it was one of his last visits in Peterborough before returning to the U.S. 12 sisters enjoyed a meal cooked by Brother Wilson and served by President Quesne, at the supper Sister Wilson organised to celebrate the Relief Society Anniversary.

On March 12, Derby Branch held a combined M.I.A. and Sunday School Social at which 25 people enjoyed the programme that Brother Bull directed and the games and refreshments which Brother Shirlock and the Relief Society arranged.

Nottingham M.I.A. went to the Nottingham Playhouse to see "Verdict" on March 21, and the next day, the dance which Brother and Sister Gill organised was held at Portland Junior Schools, to bolster the Welfare Fund.

Congratulations to Brother and Sister Frederick Brown of Nottingham, who celebrated their Silver Wedding Anniversary on February 28.

The 54 members who attended the Social and Dance on March 29 were entertained with songs by Sisters Maisie Kidd, Tina and Amy Bryant and Aileen Stocks of Nottingham. It was the most successful social the M.I.A. has yet presented.

Scotland

Talent flourished at Edinburgh's Social Night, March 22. Sisters Twit-chell and Davis mimed to a record and Mr. Farrell, who is soon to be baptised, played the harmonica.

Edinburgh has a basketball team that practices every Monday. Two American servicemen, Brothers Green and Stoddard, donated a ball. Quite a few young men turn out—the branch hopes this recreational plan serves to spread the Gospel in some way.

The missionaries had a bewildering time when the Airdrie M.I.A. went to the Alhambra Theatre to see "Mother Goose." At a loss to understand the Scots dialect, they looked so perplexed when others laughed that they were often more funny than the comedians on the stage.

So members of Airdrie, Glasgow and Paisley Branches might get to know one another better, a series of dances and social evenings has been inaugurated. The one held recently in Paisley was a great success.

Over 50 people turned out for Paisley's "Krazy Nite," including members from Glasgow and Airdrie. Prizes for dancing and game winners were given; and Elders Callister and Yeates played some piano duets.

Births and Blessings

On February 26, Christine Jane Gunn and Margaret Louise Gunn were blessed by Brother Edward Gunn.

Helen Mary King was blessed by Brother Bowles on March 2.

On March 2, Robert John King was blessed by Brother W. Roper.

Robin Andrew Hooker of Nun-eaton was blessed on March 16 by Elder Gordon W. Bullock.

The infant son of Brother and Sister Arthur Johnson of Loughborough was blessed by his father on March 9 and given the name Gary.

Scotland's Brother Stoddard blessed his son Daniel Lee on March 29.

Brother and Sister James F. Rankin's daughter was blessed by her father on December 17, 1957 and given the names Shirley Elizabeth Rankin. They are from Nottingham.

David Michael Walker Pickup of Burnley was blessed by his father Albert Pickup on January 19.

At Coventry Branch on March 2, Kay and Timothy Bolton were blessed.

Elder William Rich blessed Lesley Ann Ashmead, daughter of Brother and Sister John Ashmead, on January 5, at Coventry.

Also in Coventry, Stephen Mark Dawe, son of Brother and Sister Trevor Dawe, was blessed by Elder Vern M. Young.

On February 2, Elder Rich also blessed Joy Dianne Neal, Brother and Sister Hubert Neal's daughter, while Elder Young blessed their son, Frank Leslie George Neal.

Marriages

Brighton Chapel was again the scene of a spring wedding when on March 15, Sister Jackie Lloyd was married to Brother John White. The bride looked charming in a ballerina length hooped gown of Nottingham lace, a tiara head-dress and a bouquet of lemon tulips and fiesia. The bridesmaids wore lemon and mauve and carried white *Bibles*. Elder Gary C. Gilbert conducted the ceremony. The honeymoon was spent in London.

On March 22, Sister Margaret Wild of Nottingham was married to Brother

Brian Hayes of Hucknall. The bride wore a full length gown of Nottingham lace and was attended by six bridesmaids. After a reception held at the Memorial Hall, West Bridgeford, the couple left for a honeymoon in Guernsey.

Sister Jeanne Chapman of Nottingham was married to Brother Ostler Montgomery of Scotland. The bride wore a gown of white brocade and was attended by two bridesmaids, Pauline Keward and Ann Calderwood. After a reception held at the Little John Restaurant, the happy couple left for a honeymoon in London.

President Walter Chiles solemnised the marriage of David Simmonds of Luton Branch and Eileen (Jackie) MacDonald of South London at South London on March 29. They spent

their honeymoon in Folkestone on the South-east Coast of England.

Sister Georgina Hunter of Leeds was married to Mr. George Kelly in the Bradford Chapel on April 5 by President Herbert H. Tassell. The bride wore a pale mauve two-piece dress with a matching hat.

Engagements

On March 8, Brother Peter Jackson of Leicester, now serving in the Coldstream Regiment of Foot Guards, announced his engagement to Miss Nita Skelton who is investigating the Church.

Sister Evelyn Ashby and Brother Albert Charles Austin announced their engagement recently. They plan to be married on May 3, in the Birmingham Chapel.

MISSIONARY ACTIVITIES



ALONZO MATTHEWS GERALD PALMER DWIGHT KELSEY P. NEIL CROFTS FRANK LINFORD

ARRIVALS:

March 25, 1958

Elder Jerry M. Hiatt

Elder Rulon H. Stocking, Jr.

Elder Alfred E. Southgate

Sister Gertrude M. D. Southgate

From

Bellflower, California

Salt Lake City, Utah

Riverton, New Jersey

Riverton, New Jersey

Assigned to

Sheffield

Ireland

Nottingham

Nottingham

TRANSFERS:

Elder Duane C. Hunsaker

Elder Max G. Kendall

Elder Wilson K. Shoell

Elder Ferrell G. Bailey

Elder Gerald Palmer

From

Liverpool

Hull

Birmingham

London

British Mission

To

Wales

Birmingham

Hull

Leeds

Central States Mission

Date Effective

March 18, 1958

March 31, 1958

March 31, 1958

April 9, 1958

March 14, 1958

RELEASES:

April 10, 1958

Elder Philip Neil Crofts

Elder Alonzo H. Matthews

Elder Frank F. Linford

Elder Dwight LaMar Kelsey

From

Firth, Idaho

Ovid, Idaho

Salt Lake City, Utah

Salt Lake City, Utah

Districts

Hull, Nottingham

Nottingham, Newcastle

Nottingham, Leeds

Hull, London

APPOINTMENT:

Elder Arlen Withers appointed North London District President — April 6, 1958.

BAPTISMS:

Birmingham District

Prunella Reavley of Birmingham
Patricia Ann Aitken of Coventry
Rodney David Boulton of Coventry
Terry Boulton of Coventry
Margaret Green of Nuneaton
Ernest Hooker of Nuneaton
Elizabeth Mary Hooker of Nuneaton
David Anthony Hooker of Nuneaton
Valerie Anne Hooker of Nuneaton
Virginia Rosemary Hayes of Northampton

Irish District

Robert Henry Andrews Jr. of Belfast
William John Cummings of Belfast
William Frederick N. Leitch of Belfast
Sarah Constance B. Barton of Belfast

Leeds District

Winnifred Burton of Leeds
Roger Rhodes Burton of Leeds

Liverpool District

Thomas James Oxley of Wigan
Mona Doney of Burnley
Olive Halstead of Burnley
Lawrence Charles Halstead of Burnley
John William Halstead of Burnley
Arthur Clifford Moore of Liverpool
Arthur Sullivan Morecroft of Liverpool

London District

Jean Mary Willis of Bournemouth
Roger James Willis of Bournemouth
Keith Arthur Willis of Bournemouth
Sidney Rennef of South London
Annie Daisy Meaton of Bournemouth
Horace Leonard Meaton of Bournemouth
Elizabeth Marie Giles of Bournemouth
Florence Lillian Talbot of Southampton
Frederick T. George Talbot of Southampton
Heather Roma Joyce Talbot of Southampton
Julie Gwendoline Talbot of Southampton

Gary Frederick John Talbot of Southampton
Doreen Kenward of Newchapel
Douglas Arthur Kenward of Newchapel
Linda Kathleen Hart of Newchapel
Phyllis Sylvia Hart of Newchapel
John Levi Wilford Hancock of Oxford
Rene Elaine Hill of St. Albans
Thomas Hill of St. Albans

Newcastle District

Jacqueline Elsie Sked of Newcastle
Edwin Leadbetter of Middlesbrough
Margaret Ann Leadbetter of Middlesbrough
Mary Henrietta Grant of West Hartlepool
Kamma Annie Allen of South Shields
George William James Dellow of South Shields
Margaret Dickson Dellow of South Shields
Anthony Tremlett of South Shields
Lorna Heslop Tremlett of South Shields

Norwich District

Joan Edith Wallace of Norwich
Sandra Joan Wallace of Norwich
Barbara Louise Evans of Norwich
Stella Marjorie Bullick of Gorleston
Gladys Lillian Gee Clark of Norwich

Nottingham District

Thomas Haiz Brown of Peterborough
Jill Carol Glover of Peterborough
Sally Mary Godwin of Peterborough
Peter John Hamilton Godwin of Peterborough
Andrew Malcolm Lever of Nottingham
Stephen Grant Lever of Nottingham

Scottish District

Daniel Fernie Clark of Glasgow
Elizabeth Hamilton Lauchlan of Glasgow
Andrew McNeil Lauchlan of Glasgow

Sheffield District

Alice Agnes Wildgoose of Sheffield

ORDINATIONS:

Birmingham District

Frank A. Dulley of Northampton to Elder
Arthur J. Turvey of Northampton to Elder

Bristol District

Russell Wise of Plymouth to Elder

Hull District

Ernest Church of York to Elder
Raymond Scott of York to Elder
Ralph Scott of York to Elder
Jack Spurr of Hull to Elder
Joseph Henry Thistleton of Hull to Teacher
William Henry Brattan of Hull to Teacher

Irish District

B. N. Carville of Portadown to Priest

Leeds District

Gordon Osbourne of Leeds to Priest

London District

Albert Edward Kempson of Luton to Deacon
Maurice Arthur Lavender of Luton to Deacon
Roger McComb Cunningham of Newchapel to Deacon
George Victor Mosdell of Romford to Priest

Manchester District

Robert Ian Burgess of Wythenshawe to Deacon
Michael James Corbishley of Wythenshawe to Priest
Brian Neville King of Wythenshawe to Deacon
Ambrose Percival Bates of Wythenshawe to Elder
William Walter Weston of Wythenshawe to Priest

Ronald Mason Sr. of Wythenshawe to Teacher
David Norman Starling of Wythenshawe to Priest
Derek John Plumbley of Wythenshawe to Priest
Ronald Kershaw of Wythenshawe to Priest
Peter Redford English of Wythenshawe to Deacon
Daniel Grindley of Wythenshawe to Deacon
Brian Roper of Wythenshawe to Deacon
Ronald Arthur Regan of Stockport to Priest

Newcastle District

William Henry Sonsby of West Hartlepool to Teacher
David William Deacon of South Shields to Deacon
Harry Lane of Sunderland to Deacon
Alan M. Carabine of Sunderland to Deacon

Nottingham District

Leo Paul Fenton of Mansfield to Priest
Bertram Brown of Mansfield to Elder
Clarence Wright Woodward of Nottingham to Elder
Geoffrey Taylor of Derby to Elder

Scottish District

Edward Henry Conn of Aberdeen to Priest
Alexander Mutter Clark of Edinburgh to Deacon
Gordon Gray Cumming of Paisley to Deacon
Samuel Campbell of Paisley to Deacon

Wesh District

Anthony John Coomes of Cardiff to Teacher
George A. H. Poyner of Cardiff to Teacher
William Osborne of Merthyr Tydfil to Teacher

A SOLDIER lay near death in a dry creek bed. He had not opened his eyes for a long time, but he could hear the crickets' shrill conversation around him and the rustle of the wind breathing in the grass. When he did look up, he saw a man standing over him.

He cried bitterly and rolled over. "Go on, shoot me. My pain and this senseless war have all but killed me already."

"Why should I shoot you? Would doing that make less insensible the war?" said the other, kneeling beside him and cleaning the dried mud from his face and from his wounds with a scarf he had taken from around his neck.

The dying man smiled in irony. "I suppose you believe all that about loving your enemies? I suppose that's why you don't shoot me."

"No, I don't believe it. One cannot love his enemy. Enemies cannot bear to look upon one another. But if a man closes his eyes and thinks on the teachings of God—when he opens them he sees that his enemy looks exactly like his friend. If he closes his eyes and thinks *thou shalt love*—then he opens them and loves—his enemy? No, then he loves his friend, for he does not see that he is his enemy."

For a moment the dying man forgot the hopelessness of which his pain was harbinger, and looked intently into his helper's soft eyes. "But why should you befriend me? What is there loveable in me?"

The kind stranger's words seemed to spin a soft cocoon of warmth and peace about him: "It is possible for two human beings to love one another simply because God exists and is their mutual Father. And we, His sons, are made in His image and likeness. That is why the war is senseless: because we are trying to kill our brothers, who are made, as we, in the image of our Father. That divine image and likeness is what is loveable in you and in every human creature."

Carefully the stranger hoisted his wounded friend into his arms and—a peaceful, travelling island in a sea of cricket-noises—he carried him to safety.

reveille

Wake : the silver dusk returning
Up the beach of darkness brims,
And the ship of sunrise burning
Strands upon the eastern rims.

Wake : the vaulted shadow shatters.
Trampled on the floor it spanned,
And the tent of night in tatters
Straws the sky-pavilioned land.

Up, lad, up, 'tis late for lying :
Hear the drums of morning play;
Hark, the empty highways crying
' Who'll beyond the hills away? '

Towns and countries woo together,
Forelands beacon, belfries call;
Never lad that trod on leather
Lived to feast his heart with all.

Up, lad : thews that lie and cumber
Sunlit pallets never thrive;
Morns abed and daylight slumber
Were not meant for man alive.

Clay lies still, but blood's a rover;
Breath's a ware that will not keep.
Up lad : when the journey's over
There'll be time enough for sleep.

—A. E. Housman